

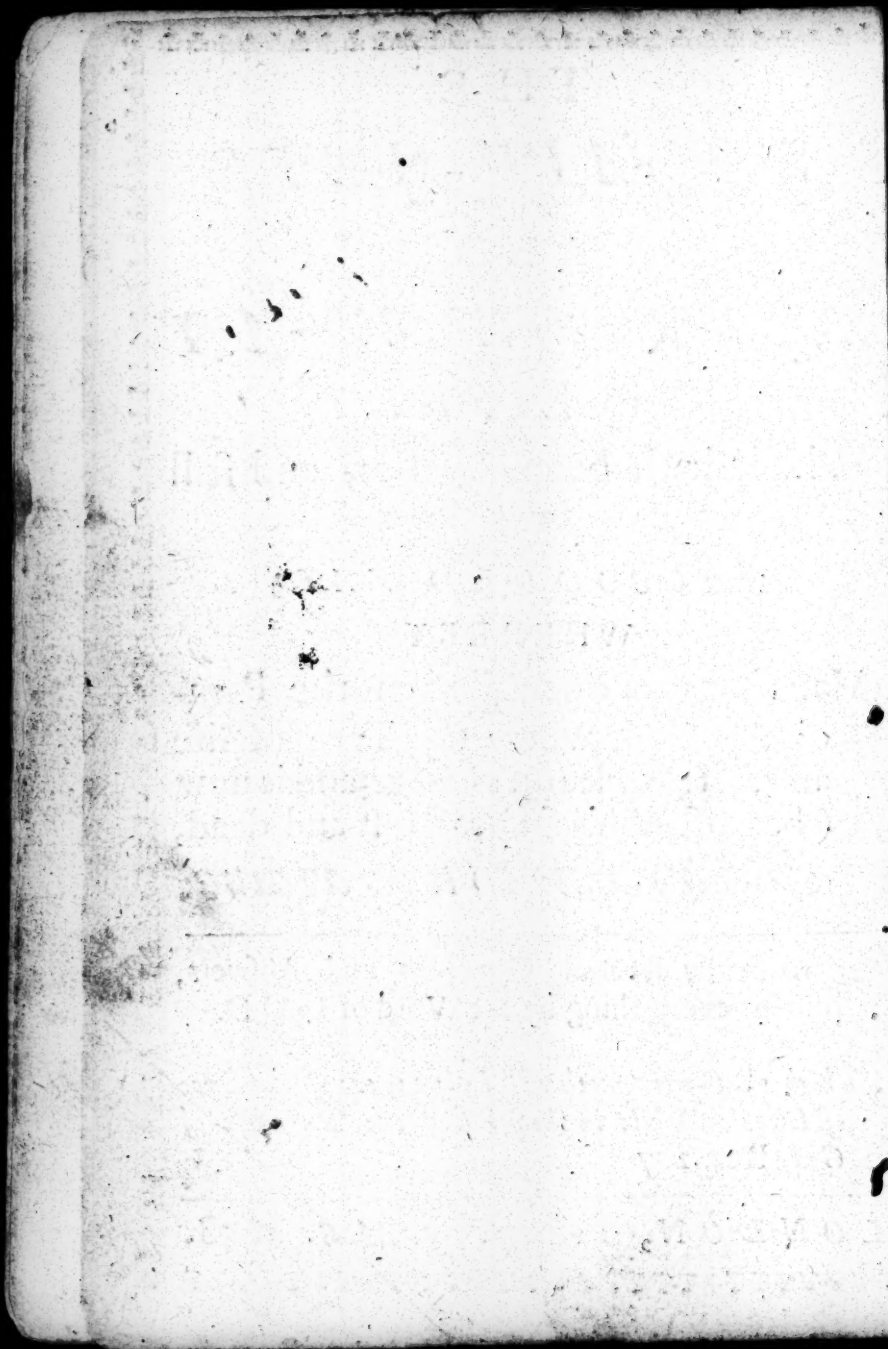
THE
STRAIT-GATE
AND
NARROW WAY
to LIFE,
Which hath been alwayes, and still
IS
The GOOD OLD WAY;
WHEREBY

Man that was once alive in the Paradise of God, where the Tree of life and all true pleasures were; and is now (because of his sin) cast out and dead,
May come to live againe.

Set forth by severall Questions and Answers,
proving every thing by the Word of GOD.

To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God, Rev. 2. 7.

L O N D O N, Printed by M. S. 1658.





THE
Strait - Gate,

And Narrow way,
Which is the good Old way;
Whereby man that was once
alive in the Paradise of God,
and is now cast out and dead,
may come to live againe.

The first Question.



*H A T was mans first estate,
when God created him, and
placed him in the Garden
which God planted?*

Answer.

Man was then in a most holy
happy and blessed estate in the Para-
dise of God, where the Tree of life,
and all true pleasures were, as it is
written, Gen. 1. Where God said, Let

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us make man in our own image, after our own likenesse, and let them have dominion over the fish of the Sea, and over the fowles of the Aire, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth; Thus God created man in his own Image, male and female created he them, and God blessed them, &c. Gen. 1. 26, 27, 28. Gen. 2. 8, 9.

2. Question.

How came sin first to enter into man, he being in so holy, happy, and blessed an estate?

Answer.

Sin did first enter by the Serpents subtile and deceitfull temptations, when *Adam* as well as *Eve* did eat of the Tree of knowledge of good and evill, which God commanded them not to eate of, saying unto them, *For in the day that thou eatest thereof, thou shalt surely dye.*

3. Question.

So sin, by Adam and Eves breaking of Gods Commandement in eating of the fruit of that Tree, entered first;

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first ; But how came sin to that height, that death must necessarily follow, not only upon Adam and Eve, but upon all their posterity after them?

Answer.

It came to that height by the holy and just Law of God, which commandeth all good things that man ought to doe, and forbiddeth all evill things which man ought not to doe, even to the lusting, coveting, or desire to doe evill in the least degree, as the Apostle Paul declareth, saying, *I had not known sin, but by the law, for I had not known lust, except the law had said, thou shalt not lust or covet. But sin taking occasion by the Commandement, wrought in me all manner of concupiscence, for without the law sinne was dead, for I was alive without the Law once, but when the Commandement came, sin revived and I dyed. And the Commandement that was ordained to life, I found to be unto death, for sin taking occasion by the Commandement deceived me, and by it slew me, wherefore the law is holy, just and good. Was that then*

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which is good made death unto me, God Forbid, but sin that it might appeare sin by that which is good, that sin by the Commandement might become exceeding sinfull, for we know that the law is spirituall, but I am carnall, sold under sin, Rom. 7. 7, 8, 9, 10, 11, 12, 13, 14.

4. Question.

Was this Adams case as well as Pauls who knew the Law of Moses, Adams fall was long before Moses time?

Answer.

It was Adams case he having got the knowledge of the Law, by eating of the Tree of knowledge of good and evill, which was the same in substance and effect. So that whereas Adam and Eve before they had eaten, they being naked were not ashamed; they now having eaten, sinfull lusts began to worke in them, and their eyes being opened, they saw their nakednes and were ashamed, and hid themselves as well as they could from the sight of God, as it is written, Gen. 3. 7, 8,

5. Quest.

How came death to reigne from Adam

and Narrow way to Life. 5

Adam to Moses over them that had not sinned after the similitude of Adams transgression, as Paul saith, Rom. 5. 14, 15. considering what he said before Rom. 4. Where no law is, there is no transgression, and in Rom. 5. 13. he saith, Sin is not imputed where there is no law, from whence then came the law that made sin and death to reigne over them?

Answer.

It came from *Adam* and *Eve*, and was the same law that did discover their sinfullnesse, and made sin to be so exceeding sinfull, as that when they came to have children, they could not be conceived but in sin, and like themselves, with the law and sin in them, even in their hearts, and so successively from them to their children, which made death to reigne not only from *Adam* to *Moses*, but also from *Moses* to this day over all people, what and wheresoever, as *Paul* saith, Wherefore as by one man sin entred into the world, and death by sin, so death passed upon all men for that all have sinned.

Rom. 5. 12. And as also the Prophet *Esdra*s said, *O thou Adam what hast thou done, for although it was thou that sinned, thou art not fallen alone, but we all that come of thee,* 2 *Esdra*s 7. 48. So it hath been Originally from *Adam* to *Esdra*s, and ever since to this day, and will be still untill the great change come. 6. Question.

These things being truly so, when was it then that sin was dead without the law, and when was that once wherein Paul was alive without the law, as he saith Rom. 7. 8, 9.

Answer.

This was in the time before *Adam* eate of the forbidden fruit, then was sin dead without the law, and then was *Adam* & we all as well as *Paul* being then in *Adams* loins alive without the law, which never was nor could be since, and therefore in this consideration doth *Paul* call the law, *the law of sin and of death*, which could not be so called before *Adam* had eaten of that fruit, *Rom. 8. 2.*

7. Question.

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7. Question.

Might not man now since the fall, knowing the law to be so holy, just, and good, and ordained to life as Paul saith, attaine to justification from his sins, and life eternall by the workes thereof? Answer.

If Adam or any man else could have kept the law perfectly, both in body and in spirit, doing all the workes thereof, without failing in any one of the Commandements thereof, as they are spirituall as well as litterall he might be justified and live thereby, as it is written, *Rom. 10. 5.* according to *Levit. 18. 1.* But no man made of earth, ever did or could so keepe it, though many of the great knowers thereof, have thought they can, and doe so teach.

8. Question.

Could not God have kept Adam from falling, and continued him and all that should come of him, in that holy and blessed estate he created them?

Answer.

No doubt God could have done

so, and would if he had scene it best, and most for his glory, and for the magnifying of his mercies, and also of his justice, as plainly appeareth it was not, neither did he so determine.

9. Question.

What case was man in now after the fall, before the promise was made, while there was no way known whereby he might possibly recover and live again?

Ans^r. Man was then in a most miserable and lamentable case, in the power and rule of the Serpent, who had the power of death in his hand. So that if God had not found out and determined of a way, whereby he would undoe his works, and destroy death, and him that had the power of death, all mankind had perished, and that old Serpent which is the Devill, and Satan would have had the rule of them all for ever. But God of his own meer love that he had to mankinde, found out and did determine of a way whereby to bring it to pass, and that was by the Seed of the Woman, which he spake of in the presence and hearing of *A-
dam*

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dam and Eve, and of the Serpent, saying unto him, I will put enmity between thee and the Woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heele, Gen. 3. 15.

10. Question.

What was the Seed of the Woman which should doe this thing?

Answer.

It was a man-childe that should be conceived and born of a Virgin, according as God spake by his Prophet, saying, *Behold a Virgin shall conceive and bare a Son, and shall call his name Emanuel, Isa. 7.*

11. Question.

When and in what manner was this Child to be conceived and born?

Answer.

It was to be about 500 years after the Captivity of the people of Israel in Babylon, as God fore-shewed it by his Angel *Gabriel* unto his Prophet *Daniel*, Chap. 9. 25. and in the dayes of *Herod* King of the Jewes, and in manner as *Matthew* and *Luke* declared,

Luke

Luke most largely, where he saith, *And in the sixth month, the Angel Gabriel was sent from God into a City named Nazareth, to a Virgin espoused to a man, whose name was Joseph of the house of David, the Virgins name was Mary; And the Angel came in unto her, and said, Haile, thou that art highly favoured, the Lord is with thee, Blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her minde what manner of salutation this should be: And the Angell said unto her, fear not Mary; for thou hast found favour with God, and behold thou shalt conceive in thy wombe, and bring forth a Son, and shalt call his name Jesus, he shall be great, and shall be called the Son of the highest; And God shall give unto him the Throne of his father David, and he shall reigne over the house of Jacob for ever, and of his Kingdome there shall be no end; Then said Mary unto the Angel, how shall this be seeing I know not a man? And the Angel answered and said unto her, the holy Ghost shall come upon thee, and the power*

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*er of the highest shall overshadow thee ;
Therefore also that holy thing which
shall be born of thee, shall be called the
Son of God, Luk. 1. 26.*

12. Question.

*How and by what meanes should this
Childe doe that great work?*

Answer.

*This child being the beloved Son
of God, and perfectly holy even as God
is Holy, doing all his Commandements
perfectly in every respect, which never
any man did, and doing his will in e-
very thing, this Lamb without spot, by
the offering up of his body upon the
Crosse unto death, and by the shed-
ding of his blood, and by his Resurre-
ction from the dead ; so (overcoming
death, and him that had the power of
death,) he brought this great worke to
passe, according as himself, being risen
from the dead, declared, saying to his
Disciples ; Thus it is written, and thus it
behoved Christ to suffer, and to rise from
the dead the third day, and that repen-
tance, and remission of sins should be
preached in his name, among all Nations
beginning*

beginning at Jerusalem. And ye are witnesses of these things, Luke 24. 46, 47, 48.

13. Question.

Were all these things included in the promise to Adam, and intended thereby, and preached so generally, as in and by these words of Christ is declared?

Answer.

Yea they were, and it was so. And *Adam* knew that repentance and remission of sins, was now by the promise granted, and so generally preached to all; So that whereas before the promise was made, all mankinde being then in *Adams* loyns dead, and in an unrecoverable estate by the Law, were now by the promise set out thereof, and a way set forth and laid open before them. So that whosoever should repent him of his sins, and with true sorrowfulnesse of his heart, and tears therefrom, confesse them unto God and aske mercy and forgivenesse, for his mercy and promise sake, he should have mercy and forgivenesse of his sins, and life eternall assured him
from

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from Heaven by the holy Spirit of God. And what can any man in the world, or the whole world of men desire more gracious and faire then this which God doth here grant, and Christ his beloved Sonne hath so dearly purchased for us, and is so greatly for our good.

14. Question.

By what meanes and how was this gracious grant of God preached so to all in all times, from the dayes of Adam to Christ and ever since?

Answer.

It was first of all preached to *Adam* by the word of God, the word of the promise concerning the seed of the woman, which he now understood and beleevved, and considering his miserable and wofull estate he had brought himselfe unto by his sins, he began to bethink himselfe what to doe, saying in his heart, I will goe to my Father, and confesse my sins unto him with tears from my heart, and beseech him to shew his mercy unto me, to forgive me, and to receive me into his favour and love againe, to live in his house among

mong his servants, which God his father from Heaven perceiving, and how *Adams* heart was turned, his lost Son that had so ill spent his portion, was coming toward him, he goes out as it were to meet him, and seeing him so truly sorrowfull for his sins, and weeping and ready to fall down before him, he embraceth him, he kisseth him, and taketh him home to his house, and in the presence of his holy Angels rejoyceth greatly, and saith, This my Son *Adam* that was lost is found, that was dead is now alive againe. Such joy is there in Heaven over one sinner that repenteth, as Christ saith, *Luke 15. 10.* From this time did *Adam* preach the same to his Children, and exhort them so to repent.

15. Question.

What effect did Adams preaching and exhorting take in his Children.

Answer.

It tooke good effect in the heart of *Abel*, but not so in the heart of *Cain*, *Abels* heart was turned unto God by repentance, and God had respect unto

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unto *Abel* and his offering, but not unto *Cain* and his offering, for which cause *Cains* wrath was kindled against his brother, and he rose up and killed him, so here began the enmity between the seed of the Serpent, and the seed of the Woman first to appear.

16. Question.

What was the case now Abel being slain, what became of Cain, and by whom was the word of grace preached and continued.

Answer.

As for *Cain* he was sent away from the presence of God, and from *Adam* also, but with *Adam* the word of grace continued, and was preached by him to the dayes of *Seth*, and by *Seth* to the dayes of *Enos*, and from *Enos* to *Noah*, and from *Noah* to *Abraham*, and from *Abraham* to *Moses* and the Prophets, and from them to the dayes of *John* the Baptist, and of *Jesus Christ* and his holy Apostles, all whose words do preach unto us all to this day. And besides this the works of God, the Heavens, the Earth, the bountiffulness of

of God to all in all times and places, giving to all, fruitfull seasons, filling their hearts with food and gladnesse, all which things did alwayes, and doe still declare that God is gracious to mankinde, and is to be found, and doe lead to repentance, as it is written, Rom. 1. 19, 20, & 10. 18.

17. Question.

Now seeing God hath been and is so gracious unto us, as to do such great things for us, and to set so faire a way open before us, as no man can desire it more, what is the reason that we doe not accept thereof, and repent all of us speedily, but rather go on in our sinfull wayes to destruction?

Answer.

The reason of this is the hardnesse of our hearts, and stiffenesse of our necks, we count our selves so wise, and have such high thoughts of our selves, that we hold it a thing fit for fooles, and not for wise men to sorrow, to weepe, to mourne for our sins, and with tears from our hearts to confesse them unto God, and ask mercy

and Narrow way to Life. 17

cy and remission, though God be never so ready and willing to shew mercy, and to remit all, we make no reckoning of it, especially if we have any high place, or plenty of the world, we embrace the present pleasures rather.

May though our conscience (accusing us for our sins) be troubled, as it may be sometimes, yet we will rather seek some other way to ease or quiet it, then to bow down so low, as to repent in such manner, for mercy, to doe some meritorious works, rather, as may suite with our high minds, like as did those ignorant doctors and Scribes of the people of *Israel*, or as they of *Rome* have one and doe, or any other strickt way of forme, or doing, though costly and painfull, so repentance may be avoyded, that goes to the heart, it is the *trait-Gate, and Narrow way that the Lord Jesus speaks of, Matth. 7. which few find.* 18. Question.

How is it then that some do find it, and enter, and walke therein to life eternall, as Adam, Abel, Seth, Enos, Noah, Abraham, Moses, the prophets

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phets to Christ and his Apostles, and some ever since to this day, what is the true reason and cause of this?

Answer.

It never was nor is, nor can be by mans own will or power as of himself, but by the will and power of God, as the Lord Jesus Christ saith, Except a man be born from above of water and of the Spirit, he cannot enter into the Kingdome of God, Joh. 3. Again he saith, All that the Father giveth me, shall come to me. Again, I came down from Heaven, not to doe my own will, but the will of him that sent me. And again, No man can come to me, except the Father that hath sent me draw him, Joh. 6.

19. Question.

Now what is the reason of this great difference, that some few should be so much favoured of God, as to be brought by him to Repentance, and to be given of him to Christ, and the rest left as not regarded of him, This is a matter that concerns us much to understand?

Answer.

Answer.

The reason hereof Christ doth in part declare, by his saying, that the father giveth them to him, which doth imply, that they were his Fathers before by Election, according to that which *Paul* speaketh, *Rom. 9.10.* And as Christ in another place saith, *Thine they were, and thou gavest them me, Joh. 17. 6.* And in that he saith, *I came to doe the will of him that sent me,* he declareth plainly, that it was the Fathers will it should be so.

20. Question.

How may we understand these things yet more plainly?

Answer.

We are here to consider and understand, that the Lord God most high, before he created the heavens or the Earth, Angels or men, or any other thing, he did foreknow and determine of the end and use they should serve for, and be for evermore, which was not in the first world which he destroyed for the wickednesse thereof with the waters of a flood, nor in this

C 2

world

world which he will dissolve for the great wickednesse and sins of it by fire; But for a world to come wherein all things shall be so exceedingly good, and so much to his glory and for the magnifying of his mercies, and his justice, & his goodness in every respect, as nothing could or can be more. And concerning his Angels and men, whom he intended to make, though never so neerly like him, yet they could not be Gods equall in all things with himself, but creatures, and so subjects and servants to him that created them. And God foreknowing their natures, and that although he should require no other duty of service from them unto him, then such as they could with pleasure performe, yet they would be disobedient and not stand before him, but fall from him & perish. Therefore God who had respect to his eternall ends, did elect some of his Angels to stand and be kept by his word and Spirit for to serve him and praise him in holinesse and joyfullnesse for ever, and of mankind whom he foresaw as
fallen,

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fallen, so many as he would have redeemed by his Son Jesus Christ, whom he intended to send into the world, for the same and other great ends. And but for his sake by whom and for whom he created all things, his first born of every creature, by whom all things consist, and for his elect sake, and for his own glory sake, which he will have to be and remaine eternally, he would never have made the world, as his holy prophet declareth, 4 *Esd.* Chap. 6. 55, 56, 57, 58, 59.

21. Question.

All these things being understood, we desire to know yet further, what those speciall graces and gifts of God are, which peculiarly pertainē to Gods Elect, whereby they may be distinguished from other people, which doe receive some other great graces as well as they?

Answer.

The first grace peculiar to Gods Elect, is his election of them of his meer free love unto them, and his predestinating of them to those speciall graces, and blessed and glorious ends, which

the Apostle Paul speaks of, where he saith, Blessed, be the God and Father of our Lord and Saviour Jesus Christ, who hath blessed us with all spirituall blessings in heavenly things in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the Adoption of Children by Jesus Christ to himselfe, according to the good pleasure of his will, &c. Eph. 1. 4, 5, 6, 7, 8. And as he also said, And all things worke together for good to them that love God, to them that are the called according to his purpose, for whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first borne among many brethren, Rom. 8. 28, 29, 30.

22. Question.

Now seeing it is so that God made the world for the sake of his Son Jesus Christ, his first borne of every Creature, and for his Elect sake, whom he had chosen in him before the foundation of the world,

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world, and predestinated them to those blessed, holy, and glorious ends, and that of his own good will and pleasure, as hath been declared, we desire to know yet more particularly what those graces are which God doth cause to be wrought in those his chosen here in the world, and in what manner they are caused and effected in them?

Answer.

The first graces peculiar to Gods Elect, are these two, Repentance, and Remission of sins, the first being the preparation to the second, for so it was appointed and ordered of God, And therefore when he sent his Son Jesus Christ into the World, he sent his messenger (*John the Baptist*) to prepare the way before him, who with great power of the spirit which God gave him, went forth and preached, crying out unto the people with great lamentation, and many tears, saying, *Repent for the Kingdome of Heaven is at hand.* And many of the people were turned unto God by his powerfull Ministry, did repent sorrowing mourning and confessing

their sins unto God, as it is written, Matth. 3. 2. Mark 1. 5. Unto whom John said, I indeed baptize you with water to Repentance, but he that cometh after me is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy Ghost, and with fire, Matth. 3. 11. Mark 1. 7, 8. And John seeing Christ coming unto him, said unto them, Behold the Lamb of God which taketh away the sins of the world. And Christ himselfe also after he had received the Spirit from God his Father, he in the power thereof with great zeale and tears preached, and said, The time is fulfilled, The Kingdome of Heaven is at hand, repent and beleeve the Gospel, Matth. 4. 17. Mark 1. 15. The Gospel being the glad tidings of peace, and remission of sins, which being beleeved by the repentant sinner, purifieth his heart, and speaketh peace unto it.

23. Question.

Did the Apostles of Christ after they had received the Gift of the holy Spirit from heaven preach in the same manner.

Answer.

Answer.

Yea they did, as it may plainly be
seene by their preaching at *Jerusalem*
the same day to the people that had
killed the Lord of Glory, when *Peter*
first of all, cryed out unto them, saying,
Repent and be baptized every one of you
into the name of the Lord Jesus Christ,
for the remission of sins, and ye shall re-
ceive the Gift of the Holy Ghost, Act. 2.
38. And after this; when he preached
to *Cornelius* & said, *The word which God*
sent unto the Children of Israel, preach-
ing peace by Jesus Christ (he is Lord of
all) the word I say you know, wch was pub-
lished throughout all Judea, & began in
Gallilee after the baptism, which John
preached, at wch time the Holy Ghost was
given, as it is written, Act. 10. 36, 37.
And by *Paul* at *Antioch*, He preaching
to the people in that place, and mentio-
ning *David*, said unto them, *Of this*
mans seed hath God according to his
promise, raised unto Israel a Saviour Je-
sus; when John had, first before his com-
ing, preached the Baptisme of Repen-
tance to all the people of Israel, Act. 13.

23, 24. And after this to those Disciples at *Ephesus*, who having been prepared by *Johns* baptisme of repentance and were now by *Paules* preaching unto them, *Baptised into the name of the Lord Jesus*, then he layed his hand on them, & the holy Ghost was given them, *Act. 19. 5, 6, 7.* The like also was by *Peter* and *John* performed, unto the people that *Philip* had prepared at *Samaria*, *Act. 8. 16, 17.* And *Paul* againe to the elders and people of the Church at *Ephesus*, saith, that he kept nothing backe that was profitable, but had shewed them, and taught them publiquely and from house to house, testifying both to the Jewes, and also to the Greekes, repentance toward God, and faith in our Lord *Jesus Christ*, *Act. 20.*

24. Question.

What is then that Baptisme which Christ spake of, to his Disciples after his resurrection from the dead, saying unto them, All power in Heaven and earth is given to me, goye therefore and teach all nations, baptizing them in the name of the Father, and of the Son,
and

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*and of the Son, and of the Holy Ghost,
Mat. 28, 18, 19. as also Mark 16. 15, 16.*

Answer.

The Baptisme in these places which Christ commanded his Apostles to baptize those of the Nations with, whom they were to teach, is the very same which they by the power, and gift of the Holy Ghost given them from above, did faithfully performe, in all the forementioned places, as repentance toward God the Father, which is, to be baptized in his name, and faith in the Lord Jesus Christ, which is, to be baptized into his name for remission of sins, and the Gift of the Holy Ghost in the third place, all which their own words and works doe declare, and this is the Baptism which Peter saith, *saueth us*, 1 Pet. 3. 21. according as Mark doth plainly expresse it, saying, *And he that beleeueth and is baptised shall be saved.* And as Paul saith, *Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death, therefore we are buried with him by baptisme into death, that like as*
Christ

Christ was raised up from the dead by the Glory of the Father, so we should walke in newnesse of life, &c. Rom. 6. 3, 4, 5. And againe, He saith ye are compleat in him who is the head over all Principalities and powers, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ, buried with him in baptisme, wherein also you are risen with him through the faith of the operation of God who hath raised him from the dead, Colof. 2. 10, 11, 12. If we then saith he, be risen with Christ, seeke those things which are above, &c. Col. 3. 1. And of these two, the baptisme of Repentance, and the baptisme of the Holy Ghost and Fire, doth the new birth from above consist, Job. 3.

25. Question.

Is not the baptisme with the water of springs or rivers, at all intended in those forementioned places, nor in that especially, Matth. 28. 19. Which hath been so long time practised with saying, I baptize thee in the name of the Father,

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ther, and of the Son, &c. as not only by them of Rome, but by others also; even now to this day.

Answer.

No, It is not at all intended in any of the places, no more then the very body or flesh of Christ is in the bread of the Sacrament of the Supper of Christ, or his very blood in the wine, and so eaten and drunk into peoples bodies, as they of *Rome* doe make the people beleeve it is, neither is the spirit of Christ carried or conveyed by the water or words they speak, when they baptize therewith, nor in the bread or wine of the supper, what words or actions soever they use, nay, they are but signes of true spirituall and heavenly things, when they are used in the best manner.

26. Question.

What doth the Apostle John meane, where he saith, speaking of Christ, this is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the Spirit that beareth witnesse, because the Spirit

is

is truth. For there are three that beare record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one: And there are three that beare witnesse in earth, the Spirit, and the Water, and the Blood, and these three agree in one, 1 John 5, 6, 7, 8.

Answer.

John speaketh here of the very same things before spoken of, That as God the Father, and the Word, and the Holy Ghost which are one, doe beare record in Heaven, with his holy Angels in them, and with the spirits of his faithfull servants in and unto them, of his truth, so, the water or tears of repentance, and the forgivenesse of sins through faith in Jesus Christ, and the holy spirit of truth; these are the three that beare witnesse to the truth, in all the true and faithfull servants of God here on earth, which three witnessses the Apostles of Christ had in them, bearing witnesse to the truth which they preached, for it was the Lord Jesus Christ, by the offering up of his body on the Crosse to death, and shedding

shedding of his bloud, and the water which came forth of his side, with the speare that purchased repentance and remission of sins, the baptisme or birth of water, and of the Holy Ghost for us, which he therefore, being risen from the dead, declared unto his Disciples, & gave commission & Commandement unto them, that they should *preach in his name among all nations beginning at Jerusalem*, as the Evangelists *Matth. 28. 15. Mar. 16. 15. Luk. 24.* recordeth, and that Christ said unto them, *Ye are witnessses of these things, And behold I send the promise of my father upon you, but tarry ye in the city of Jerusalem, untill ye be endued with power from on high*, which they, having received that Gift and power, did performe, *beginning at Jerusalem*, as before is declared.

27. Question.

Did not the Apostles of Christ preach repentance and remission of sins before they received that power of the Holy Spirit from on high?

Answer.

Answer.

No, they did not, but the Lord Jesus Christ himselfe did, yet not before he had received the holy Spirit from God the Father ; *Then he began first in Gallilee to preach and to say, Repent and beleeve the Gospel, as it is recorded of him, Mat. 4. 17. Mar. 1. 15. Luk. 7. 21. Job. 3. 35. according to the prophesie of the Prophet Isa. 61. 1. The Spirit of the Lord is upon me, and he hath anoynted me to preach good tidings to the poor, to bind up the broken hearted, &c. which tooke great effect among the people at that time, and in that woman especially, which came into the house of the Pharisee where her Lord was at meate, and falling down behind him, washed his feet with her tears, and wiped them with the hair of her head, and kissed them, & anoynted them with her oyntment. Of whom Christ himselfe giveth testimony in reproof to the Pharisee that in his heart murmured against him, saying unto him, seest thou this woman, I entred into thine house, thou gavest me no water for my feet,*
but

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but she hath washed my feet with tears, and wiped them with the haire of her head; Thou gavest me no kisse, but this woman since the time I came in, hath not ceased to kisse my feete; My head with oyle thou didst not anoynt, but this woman hath anoynted my feete with oyntment: Wherefore I say unto thee, Her sins which are many are forgiven, Luk. 7. 44, 45, 46, 47. Her many teares testifying her true repentance, the baptisme or birth of water, and her much love to Christ, the forgivenesse of her sins, the birth or baptisme of the holy Ghost. For although the body of Christ was not yet offered upon the Crosse, nor the water and blood come forth of his side with the speare, yet it was seene of God, and in account with him, as the price wherewith they all of his chosen from the beginning were bought, and repentance and remission of sins purchased for them.

28. Question.

What is the meaning of these words of Christ, which he in that great day of the feast of Tabernacles, spake unto the
D people

people when he stood and cryed, saying, *If any man thirst, let him come unto me and drinke; He that beleeueth in me, as the Scripture hath said, out of his belly shall flow rivers of the water of life,* John 7. 37, 38.

Answer.

Christ by his saying, *If any man thirst*, meaneth the repentant man that thirsteth for peace and reconciliation with God; And by his saying, *Let him come unto me and drink*, to come and beleeve in him for the remission of his sins, and therefore he spake further and said, *He that beleeueth in me, as the Scripture hath said, out of his belly shall flow rivers of the water of life.* This he spake saith John of the spirit, which they that beleeued in him, should receive: for as yet the holy Ghost was not given, because Jesus was not yet glorified, ver. 39. By which words and Doctrine of Christ, it is manifest that no man is or can be a true Minister of God, so as to minister the word or water of life out of his belly for others to drinke thereof, that hath not first drank

dranke of it himselfe, that hath not those three that bear witness in earth, the Spirit, and the Water, and the Bloud, bearing witness with him to the truth, that is not born from above of water and of the spirit, the water or tears of repentance toward God, and the spirit of faith in the Lord Jesus Christ, to the remission of his sins, unto whom only the promise of the spirit of prophesie belongeth, that which God promised to powre out upon all flesh in these latter dayes, *so that their sons and their daughters should prophesie,* Joel 2. 28.

29. Question.

When was this promise first of all to be performed?

Answer.

It was to be performed within some few dayes after Christs ascension into Heaven, as he told them *Act 1.* which was when the day of Pentecost was fully come, *Act. 2. 1, 2, 3, 4, &c.* At which time the Apostles being in the City of *Jerusalem* together in one place, according to the commande-

ment of the Lord, *Luk. 24. 49.* The holy Ghost came upon them, and they were so filled therewith, that they spake and preached to the people with such power of the spirit, as caused them to be amazed and to wonder, and to say unto them, *Men and Brethren what shall we doe?* unto which the Apostle Peter, who had declared many great things unto them before, answered with great power and zeale of the Spirit, and said unto them, *Repent and be baptized every one of you into the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the Gift of the holy Ghost,* *Act. 2.* So the water of life which they drank of, did flow out of their bellies, according to the word of Christ, *even rivers thereof,* and many thousands of people did drinke of it from their mouths at that time and in those dayes. And many thousands more from that time to this day, by their word and testimonies which are written, for whom also Christ prayed, saying, *Neither pray I for these alone, but for them also that shall*

and Narrow way to Life. 37

shall beleeve on me through their word, that they all may be one, &c. Joh. 17. 20, 21. And herein also are those words of Christ fullfilled, which he spake to his Disciples, saying, Verily, Verily, I say unto you, He that beleeveth on me, the workes that I do, shall he doe also, and greater workes then these shall he doe, because I goe to my Father, &c. John 14. 12.

30. Question.

What is the meaning of these words which Christ spake also, to those his Disciples saying, It is expedient for you that I goe away, for if I goe not away, the Comforter will not come unto you, but if I depart, I will send him unto you, And when he is come, he will convince the world of sin, and of righteousness, and of judgment, &c. John 16.

Answer.

Christ speaketh here of the same Spirit of truth, which the Apostles received at that time before mentioned, and was to be with his true Church for ever, as he said unto them, Joh. 14.

And I will pray the Father, and he shall give

give you another Comforter, that he may abide with you for ever, even the Spirit of truth whom the World cannot receive, &c. vers. 16, 17. This Spirit of truth which was to abide with the Church of Christ for ever, should convince the unbelieving world of sin, because they beleeve not him who is the only begotten Son of God, he being declared unto them. *And of righteousnessse*, that is, of having not done any works of righteousnessse; These things which Christ himselfe did convince the evill world of, before, should the spirit of truth, being with his Church, convince them of now in his roome, because he was to goe unto God his Father, and they should see him no more, till he should come in his glory. *And of judgment also*, Because the Prince of this World (the Devill) which ruleth in the hearts of all such children of disobedience, (is judged already) even so they as Christ said, *Mark 16. 16. John 3. 18.* For, as the word of grace being declared by the Spirit of truth, is the *savour of life to*
 Gods

and Narrow way to Life. 32

Gods Elect, so on the contrary, it is the *savour of death* to the unbelieving world that perish. And for this cause it was that Christ pronounced those woes upon the three Cities, *Corazin, Bethsaida, and Capernaum*, Mat. 11. And upon those *Scribes, and Pharisees, and Hypocrites*, Matth. 23. Because they repented not, because they believed not, though *John* the Baptist had preached the baptisme of Repentance unto them, with strong cryes and tears, and Christ himselfe also, and the Gospel of peace.

31. Question.

How are we to understand the words of Christ, where he saith of John the Baptist, that he was not only a Prophet, but more then a Prophet, and that among all them that are borne of women, there hath not risen a greater then John the Baptist? And yet saith, That he which is least in the Kingdome of Heaven, is greater then he.

Answer.

John the Baptist was a great Prophet indeed, yea so great, as there had not
D 4 been

been a greater then he, before him
born of Women, especially in respect
of the great worke which God had
appointed and prepared him for to do,
as Christ himself also testifyeth of him,
saying, *This is he of whom it is written,*
Behold I send my messenger before thy
face, which shall prepare thy way before
thee, Matth. II. 10. And saith also of
him, *This is the Elias which was for to*
come, vers. 14. And the way that he
was to prepare and make ready for the
Lord Jesus Christ, was the hearts of
the people which he was to turne unto
God by a powerfull preaching unto
them the Baptisme of Repentance for
the remission of sins, and exhorting
them with strong cryes and teares, to
bring forth frutes meet for Repen-
tance; to weepe and mourne with
sorrowfullnesse of heart for their sins,
and with teares to confesse them unto
God, which is to be baptized with
water; *John* himselfe being baptized
with the same kind of water, by a
power from Heaven, and with the ho-
ly Spirit of God; So he having the
Spirit

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Spirit and power (which Elias had) given him of God from Heaven, he came, as it is written, *The word of God came unto John the son of Zccharias in the Wildernesse, and he came into all the Conuntry about Jordan, preaching the baptisme of repentance, for the remission of sins,* Luk. 3. 2, 3.

31. Question.

Was the water or tears of repentance the water (then) which John was sent of God to baptize with, and so to prepare the way of the Lord ?

Answer.

Yea it was, and so doth John himselfe declare, where he saith, *I indeed baptize you with water to repentance, but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy Ghost and with fire, &c.* Matth. 3. 11. Mark. 3. 8. *And when John saw Jesus coming unto him, he said to the people, Behold the Lamb of God, which taketh away the sins of the world. This is he of whom I said, There cometh one after me, which is preferred before me, for*
he

he was before me, and I knew him not, but that he should be made manifest to Israel, Therefore I am come baptizing with water. And John bare record saying, I saw the Spirit descending from Heaven like a Dove, and it abode upon him. And I knew him not, (saith John) But he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and abiding on him, the same is he that baptizeth with the Holy Ghost, &c. John 29. 30, 31. Now, what water can this be, that God should send John to baptize with, that the hearts of the people might be prepared, for Christ to be made manifest unto them, and that he should baptize them with the Holy Ghost and with fire? but the water or tears of Repentance drawn from the bottom of a sorrowfull heart, which John by his powerfull preaching, and his example before their eyes, the Spirit of God operating therewith, did effect in them.

32. Question.

How was it then that the people are said to be baptized of John in Jordan?
Matth. 3. 6. Mark 1. 5.

Answer.

It is true, They were baptized of John in the river of Jordan, confessing their sins, as the Evangelists Matthew and Mark saith, like as the people of Israel that had sinned did, in the dayes of Samuel the Prophet, in Mizpah they drew water, and poured it out before the Lord, and fasted that day, and said there, we have sinned against the Lord, 1 Sam. 7. 6. And so Johns baptism was truly from Heaven, and not from below, as Christ himself declareth by his Question, which he put to those Priests and Elders of the Jewes, that came questioning him concerning his power and Authority; Johns baptism whence was it, from Heaven or of men, Matth. 21. They knowing that it was from Heaven, yet would not confesse it, least Christ should say, why then did ye not believe him? and fearing the people, who held John to be a great Prophet

Prophet in respect of his baptisme. Matth. 21. These Priests and Elders and people of the Jewes, understood what *Johns* was, much better then the Priests of *Rome*, or any of the sects of Anabaptists doe.

33. Question.

Seeing then that John the Baptist was so great a Prophet in respect of his baptisme, whereby he prepared the way of the Lord, and for that he bare witness of him; What doth the Lord mean, in saying that he which is least in the Kingdome of Heaven, is greater then he?

Answer.

The Lord meaneth by *the least in the Kingdome of Heaven*, the least of those before mentioned who were to receive that Gift of the Spirit, which the Apostles received after the ascension of Christ into Heaven, whereby they received power to preach, not only the Baptisme of repentance which *John* preached, but also and more especially, the word of reconciliation with God in Jesus Christ to those poor
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repentant foules, and the administration of the Spirit, as all the forementioned places, *Act. 2. 38. Act. 8. 16. Act. 10. 36, 37. Act. 19. 5, 6, 7.* Doe declare, Christ gave unto them the keyes of the Kingdome of Heaven, and power through him *to bind and to loof, to remit and to retain sins*, as it is written, *Matth. 18. 18. Joh. 20. 21, 22, 23.* which gifts of the Spirit John the Baptist had not. And therefore in these respects it was that Christ said, *He that is least in the Kingdome of Heaven, is greater then John.*

34. Question.

All these things being considered and understood, we desire yet further to understand, what the fruits are which those children of God who are so borne from above of water and of the Spirit, do bring forth, whereby their faith is caused to shine, and the Church of such Saints made visible, as in the Apostles times?

Answer.

The first fruit which ariseth from the assurance of the forgivenesse of their

their sins, is a true and perfect hatred of sin, both in themselves and others, hating even *the garment spotted by the flesh*, as *Jude* speaketh, dying dayly unto sin, and mortifying the body thereof by fasting, and mourning, and praying unto God continually in the Spirit, night and day with teares to be delivered from sin, and from all temptations thereunto, and to give them power by his Spirit to doe his holy will. The next fruit which ariseth from the assurance of the love of God, so greatly manifested unto them in Jesus Christ, is their true and unspeakable love unto God againe, and to their Lord and Redeemer Jesus Christ, according as it is written, *We love him, because he loved us first*, 1 Joh. 4. 19. They doe also love the children of God (their spirituall brethren) with true and unfeigned love, weeping with them, and rejoycing with them, suffering in prison with them, to hunger and thirst, to abound and to want, to live and to dye together, to be of like affection, one toward another, and to be

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be so humble and meeke from the highest to the lowest, as to wash one anothers feet, as Christ the Lord did his Disciples feet, who said, *If ye know these things, blessed are ye if ye do them.* Joh. 13. 17.

35. Question.

Doth not the fruit of their faith extend yet further?

Answer.

It doth extend to all people, wishing and desiring in their heart, that they were as themselves, like as Paul spake to King Agrippa, Act. 20. Yea, *They love their enemies, even they that hate them, and persecute them, and pray also for them,* as Christ their Lord commanded, and in so doing, they are like their heavenly Father, *who causeth his sun to rise on the evill, and on the good, and his rain to fall on the just and unjust.* And so by these and all those other speciall graces, and fruits which Christ spake of before, *Matth. 3.* (Naming every man blessed to eternall life that hath them) are the Children of God distinguished from other people,

ple, and their faith made to shine forth, and spread abroad as Christ faith, *Matth. 5. 15, 16.* And so they are rightly and truly, the light of the world, and as a City set upon a hill, that cannot be hid; and as a Candle lighted and put in a candlestick, which giveth light to all that are in the house.

36. Question.

Was this the estate of the Church of Christ in the primitive time of the Apostles?

Answer.

Yea it was, Inasmuch as her light did so shine forth by those graces and fruits, that it was spoken of throughout the world, and was caused to spread abroad in every place, as *Paul* faith, *Rom. 1.* and *1 Theff. 1.* And as she is most fully described by that Heavenly vision, which Christ by his Angel shewed unto his servant *John, Rev. 12.* By all which she was made so truly and openly visible, that not only the people of all places abroad, but also and more especially at *Rome*, where the Dragons throne was, so as the Dragon (the

Pagan

and Narrow way to Life. 49

Pagan Emperours (seeing it) were fill'd with envy and malice against her, so as that he raised such cruel and violent persecution upon her, that she was feign to betake her selfe to those two wings, which God gave her at that time (the two Testaments of his everlasting truth) and flee unto the wilderness, into her place where she should be fed and nourished for a time, and times, and halfe a time, from the face of the Serpent, during all the time of 1260 yeares of the Beasts reign, who was to succeed the Dragon in his Throne, and rule so long, as it is in *Chap. 13.* exprest there, by 42 months vers. 5. and before by dayes, *Chap. 12.* 6. And God will have his two witnesses to prophesie all the same time (neverthelesse) though *cloathed in sackcloth*, *Chap. 11.* 2, 3.

37. Question.

Now seeing that the two witnesses of God, which are his two Testaments (for so we believe they are) do prophesie all this while, and that some people doe by their word of truth, and grace of God,

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come

come to be born from above of water and of the Spirit, and so enter in at the Strait-Gate, and Narrow way which leadeth to life. How shall a man that through the Grace and Gift of God hath attained hereunto, being young of years, and full of sinfull lusts and corruptions of flesh and blood, being very weake, and having no power of himselfe, be able to overcome those strong temptations, and entisements of Satan, wherewith he will assault him to draw him out of the way, to bring him to destruction, as he would have done Christ himselfe, I say how shall such a man be able (if he should live fifty or sixty years, after his first enterance) to hold out and overcome all the snares and bates, that will certainly be laid in the way, considering also the fearfull falles and utter ruine to destruction, some have come unto, that have seemed to be truly entered, and walking in the way?

Answer.

Let such a man know, that is truly so indeed, that hath it seal'd in his heart by the holy Spirit of truth, though

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though the temptations and bates be never so many and strong, and himself never so weake, yet he shall overcome them all, and live eternally, as Christ hath said, *My Sheep heare my voyce* (saith he) *and I know them, and they follow me, and I give unto them eternal life, and they shall not perish, neither shall any man pluck them out of my hand; My Father which gave them me is stronger then all, and no man is able to pluck them out of my Fathers hand, I and my Father are one*, Joh. 10. 27, 28, 29. According as he said before, Joh. 6. 37, 28, 39. So that it is certaine, he shall overcome, he shall be kept and held fast by the power of God, he shall have eternall life, Christ will raise him up at the last day, let his enemies and their temptations be whom and whatsoever, neither they, nor the gates of Hell shall ever prevaile against him, though he should live five hundred yeares in his weake body of flesh.

38. Question.

It is true God is stronger then all, and what he hath spoken or promised, he
E 2 *will*

will performe; But what will he have this manto doe? The Devill will tempt him to rely wholly upon this word and promise of God, and leave all to him, and venture to embrace his former pleasures again, or some other new matters of preferment in this present world, and that he may doe so and yet be safe, though he should leave going in that strait and narrow way, which is so troublesome and mournfull?

Answer.

It is true he shall have such temptations, and other more then he can thinke of, but let him take heed and know this, that he must take unto him the whole Armour of God, (as Paul saith, Ephes. 6. 13.) that he may be able to withstand in the evill day, and having done all, to stand; God will strengthen him, and make him able by his Spirit and power. Let him stand therefore, having his loynes girt about with truth, and having on the Brestplate of righteousness, which Paul, 1 Thes. 5. 8. nameth to be Faith and Love. And having his feet shod with the preparation of
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the Gospel of peace, which is repentance, to walke and goe on his way weeping and mourning for his sins, and for the sins (also) of others, so (as a true Pilgrim and stranger here on earth, as all the holy fathers were) walking on throughout the narrow way to life, sowing his precious seed in tears, with an assured hope that he shall one day reap with joy, as in Heb. 10. Where he saith, Let us draw near unto God with a true heart, in the full assurance of faith, having our hearts sprinkled from an evill conscience, (which is by the blood of Christ) and our bodies washed with pure water, which is the water or tears of Repentance. The full assurance of faith, being the shield whereby he is made able to quench all the fiery darts of the wicked, and with all he must have patience in suffering, and he must take the Helmet of salvation, which is the assured hope thereof, & the sword of the Spirit, which is the word of God, the sword which Christ himselfe did use against the Devill, that tempted him, and so he is to goe praying (also) whole

E 3 *always*

alwayes in the Spirit, not only for himselfe, but for all Saints, as the Apostle saith; For so did Christ teach his faithfull to say (not my, but) *Our Father*, and so they all pray one for another, wheresoever they are ; So by the power of God, he shall be kept, and shall overcome.

39. Question.

What are the things that God hath promised to give unto his Saints that overcome, which they are to looke for ?

Answer.

They are the same that all the holy Fathers , Prophets , Apostles and Saints, from the beginning looked for, which are more and greater then can be exprest, there being nothing more abundantly, or often spoken of in all the Scriptures, then those things are, which are all comprehended in these words of the Lord, *He that overcometh shall inherit all things, and I will be his God, and he shall be my Son, Rev. 21. 7.* Some of the things being named, as a heavenly country, *New Heavens, and a New Earth*, a City having foundations, whose

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whose builder and maker is God; a Kingdome that cannot be moved, *Isa.* 65, and 66. *2 Pet.* 3. 13. *Heb.* 11. 16. *Rev.* 21. And in the conclusion of the words of the Lord to the seven Churches of *Asia*, severall great promises are made to every one that overcometh, *Rev.* 2, and 3. All which great things shall be fulfilled when the Lord Jesus Christ shall come in his Glory, and all his holy Angells with him; *And shall sit in the Throne of his Glory*, as he said *Matth.* 25. 31, 32, &c.

40. Question.

When will this great day of the Lord be, wherein those heavenly and glorious things promised, which the holy Fathers and Prophets so long agoe looked for, shall be fulfilled? We much desire to understand what the signs are, which must yet goe before, and will bring us neereſt to that day of the Lords coming?

Answer.

The first will be a further bringing down of the pride of *France*, by the Sword of *Spaine*. And next, the power and pride of *Spaine*, also by the sword

of England and others, before the year 666. And then in that year, The City of Rome (great Babylon) the mother of whoredomes and abominations of the earth, must be destroyed and made utterly desolate, according to the just Sentence of God, which he hath pronounced against her; saying, *Art not thou it, which of the four beasts remainest, whom I made to reigne in my world, that by them the end of things might come. And the fourth is come, and hath overcome all the Beasts that were past, and obtained power over all the world, with great fearfullnesse, and over the whole compasse of the earth with extreame oppression, and hath possessed so long time all the world with deceit. For thou hast not judged the earth with truth, but hast troubled the meeke, and hart the peacefull, and thou hast loved liars, and destroyed the awellings of them which brought forth fruit, and hast cast down the walls of such as did thee no harme, so as thy unjust dealing is ascended to the most high, and thy pride unto the mighty. And therefore he that*
is

and Narrow way to Life. 57

is highest hath beheld the proud times, and behold they are ended, and their abominations are finished. Therefore appeare no more thou Eagle, nor thy fearfull wings, nor thy wicked fethers, nor thy malicious heads, nor thy cruel claws, nor thy vaine body; That all the earth may be refreshed, and come againe, as one delivered from thy violence, that she may hope for the judgment and mercy of him that made her, 4 Esdras ii. 39, 40, 41, 42, 43, 44, 45.

41. Question.

Is not the wickednesse of that Eagle, and City of abominations, and her judgement further declared and confirmed by our Lord Jesus Christ in his Revelation?

Answer.

It is much further, and more particularly exprest, as where she is said to have glorified her selfe, and lived deliciously, and saying in her heart, I sit a Queene, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, saith the Lord, death, and mourning, and famine, and she shall
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be utterly burnt with fire, for strong is the Lord God which judgeth her. And the Kings of the earth that have committed fornication with her, and lived deliciously with her, shall bewaile her, and lament for her, when they shall see the smoake of her burning, standing a farre off for fear of her torment, saying, Alas, alas, that great City Babylon, that mighty City, for in one houre is thy judgment come. And the Merchants of the earth shall weepe and mourne over her, for no man buyeth their merchandize any more; The merchandize of Gold, and Silver, and Precious Stones, and of Pearls, and fine linen, and Purple, and Silke, and Scarlet, and all Sweet-wood, and all manner Vessels of Ivory, and of most precious wood, and of Brasse, and of Iron, and of Marble, And Sinamond, and Odours, and Oynments, and Frankincense, and Wine, and Oyle, and fine Flowre, and Wheat, and Beasts, and Sheepe, and Horses, and Chariots, and Bodies, and Soules of men. And the fruits which thy soule lusted after, are departed from thee, and
all

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all things that were dainty and goodly are departed from thee, and thou shalt find them no more at all. The Merchants of these things, which were made rich by her, shall stand as farre off for fear of her torment, weeping and wailing, and saying, Alas, alas, that great city which was cloathed in fine linnen, and Purple, and Scarlet, and decked with Gold, and precious stones, and Pearles, for in one hour is so great riches come to nought. And every Ship-Master, and all that company in Ships, and Sailers, and as many as trade by Sea, stood as farre off, and cryed when they saw the smoake of her burning, saying, what City is like unto this great City, and they cast dust on their heads, and cryed weeping and wailing, and saying. Alas, alas, that great City wherein were made rich all that had Ships on the Sea, by reason of her costlinesse, for in one houre is she made desolate. Rejoyce over her thou Heaven (saith the Lord) and ye holy Apostles and Prophets, for God hath avenged you on her. And a mighty Angel tooke up a Stone like a great Milstone, and

and cast it into the Sea, saying, With such violence shall that great City Babylon be thrown down, and shall be found no more at all. And the voyce of Harpers, and Musicians, and of Pipers, and of Trumpeters shall be heard any more at all in thee: & no crafts-man of whatsoever craft he be, shall be found no more in thee; And the sound of a milstone shall be heard no more at all in thee, and the light of a candle shall shine no more at all in thee, and the voyce of the bride-groome and of the Bride shall be heard no more at all in thee. For thy Merchants were the great men of the Earth, for by thy sorceries were deceived all Nations. And in her was found the bloud of prophets and of Saints, and of all that were slaine upon the Earth. And after these things (saith John) I heard a great voyce of much people in Heaven, saying, Alleluja, salvation, and glory, and honour, and power unto the Lord our God, for true and righteous are his Judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged

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avenged the blood of his servants at her hand. And againe they said Alleluja, and her smoak rose up for ever and ever. And the foure and twenty Elders, and the four Beasts fell down and worshiped God, that sat on the Throne, saying, Amen, Alleluja. And a voyce came out of the Throne, saying, praise our God all ye his servants, and ye that feare him, both small and great. Rev. 13. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. Rev. 19. 1, 2, 3, 4, 5. So that great will be the joy and rejoycing and praises unto God, of all his servants in Heaven and on earth, in that day when he shall have so judged that great whore, and thenceforth for evermore.

42. Question.

What will now follow after all these great things, and what will be the estate of the World, especially in these parts of Christiantome, it coming so to passe in the year 666?

Answer.

It will be a strange thing and a great wonder to all the world; and then,

then, when those proud times are ended, and their abominations finished; All the earth shall be refreshed, and come againe, as being delivered from their violence, that she may hope for the judgment and mercy of him that made her; as the Lord spake by his Prophet *Esdra*s; which judgment and mercy, is Repentance toward God, and Faith in our Lord Jesus Christ for the remission of sins; the baptisme or the birth of water, and of the Holy Ghost and fire, according to that which God spake also by his Prophet *Isaiah*, saying, *And it shall come to passe, that he that is left in Sion, and he that shall remain in Jerusalem, shall be called holy, even every one that is written to life in Jerusalem; When the Lord shall have washed away the filth of the daughter of Sion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning, Isa. 4. 3, 4.* This is the work that God will have effected now in this time of the earths refreshing; That the full number of Gods Elect, being

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being called and justified, born from above of water and of the Spirit, and so made one with *Sion, Jerusalem* from above, their mother the Bride, as an ornament unto her, that she may be ready (wanting nothing) for the marriage of the Lamb Jesus Christ; who so dearly bought her, and washed her with his own blood perfectly white, and cleane from all her sins.

43. Question.

How long will it be before all the Children of the Bride (their full number) shall be perfected, and what things must yet goe before it, and so before the time of that joyfull marriage?

Answer.

The whole time from the end of the abomination, according to the Prophet *Daniel's* account, *Dan.* 12. 12, 13. will not be above 45 years, within the space of which time, the whole number of *Sions* Children will be accomplished, according to the word of the Lord, *Isa.* 49. 14, 15, 16, 17, 18, 19, 20, &c. 4. *Esd.* 2. 38, 39, 40, 41, &c. And for about the space of 35 years,
of

of the same time there will be peace & prosperity in the most parts of all Christiandome, and the true spirituall and heavenly meaning of Gods two Testaments, which are his two Witnesses, will be more clearly understood and walked in by many people, then now it is, or hath been for many hundred years past; The light of *Sion* (the true Church of God with her Children, which shall in that time be born from above of water and of the Spirit) will breake forth and shine againe, like a candle lighted and put in a candlestick, giving light unto all that are in the house, and like a City set upon a Hill that cannot be hid, but will be seene and knowne, not in respect of her outward forme, as consisting therein, though never so right, but in respect of her precious faith, the fruits thereof, as in the primitive time, which made her so visible as she was. But this happy time of peace and prosperity of *Sion*, in these her Lords borders will not long continue, before some great trouble come upon her, as did upon her

her Mother in the Apostles time, by the malice of that great red Dragon, (the old serpent which is the Devill and Satan) who was then with his angels, overcome by *Michael* and his Angels, and cast down to the earth, & afterward bound, but must now be *loosed again for a little season*, as Rev.

20. 44. Question.

Now a little by the way, we desire to know what it was that the Dragon was bound from? Answer.

It was from that open profest Idolatry and Paganisme wherewith he deceived the whole world, and was then profest by those *Pagan* Emperours, their Priests and powers in whom he dwelt, and whose hearts he ruled, who strove by force of fire and sword, to uphold and maintaine against God, and against Jesus Christ, and all his faithfull servants that opposed the same, and worshiped the true God that made Heaven and Earth, and professed the name of the Lord Jesus Christ; as by the description of that great battell, Rev. 12. and by the records of those

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times doth plainly appeare.

45. Question.

What will his worke be when he is let loose, during that little season the Lord spake of?

Answer.

Now, those three foule spirits of Divils (like frogs) being gone out of the mouth of the Dragon (those *Pagan* Emperours of *Rome*) and out of the Antichristian Beasts mouth, and out of the mouth of the false Prophet his clergy, he will goe with them to the Kings of the Earth, and of the whole world, to deceive them, and so all the nations of the four quarters of the earth, *Gog* and *Magog*, to gather them together to battell, whose number will be like the sand of the Sea, as it is written, *Rev.* 16. 13, 14. *Rev.* 20. 7, 8. according to *Ezek.* 38. 2, 3, 4, 5, 6, 7, 8, 9, 10, &c. And to bring them to the mountaines of *Israel*, and with their innumerable Armies to compasse the campe of the Saints about, and the beloved City, even all those the Lords borders of *Christiandome*, where the beloved

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beloved City is, and will be most eminent.

45. Question.

Will this compassing about of the Campe of the Saints, with the Armies of Gog and Magog, be the last signe that shall goe before the coming of the Lord Jesus Christ, and end of the world.

Answer.

Nay, but this will be a signe like unto that which Christ foretold unto his Disciples, concerning *Jerusalem* that then was, saying, *And when ye shall see Jerusalem compassed about with Armies, then know that the desolation thereof is near.* So this compassing about of the camp of the Saints, with the Armies of *Gog and Magog*, will be a signe that the day of the Lord and end of the world is not farre off, and although it will be but for a little season, yet it may continue seaven or eight years, wherein some other great matters will be, as *Ezek. 39.* throughout the Chapter signifieth.

46. Question.

What will then be the last and neereſt ſign of all to that day?

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Answer:

Answer.

It will be the utter destruction of all the Armies of *Gog & Magog*, (which the Dragon, that old Serpent, the Devil and Satan had gathered together,) with great hailstones, fire and brimstone from Heaven, according to *Ezek.* 38. 21, 22. and *Rev.* 16. 21. and *Rev.* 20. 9. which Christ therefore calleth, *The battell of the great day of God Almighty*. And thereupon saith, *Behold I come as a theefe; Blessed is he that watcheth and keepeth his garment least he walke naked and they see his shame*, *Rev.* 16. 14, 15. As a true and gracious forewarning unto his faithfull servants to take speciall notice thereof, and watch, for so doth the word, *Behold* plainly imply; therefore when they shall see this signe, then let them looke every day and hour for their Lords coming in his glory, with all his holy Angels. And hereupon also (*Ezek.* 39. 8.) saith, *Behold, it is come, and it is done, saith the Lord, this is the day whereof I have spoken*, using the same word, as a voyce calling upon us to
read

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read and consider, *Behold* (saith he)
It is come.

48. Question.

In what manner will the Lord Jesus Christ come in that great day? and what will be done therein, we desire to understand truly, what the Scriptures of truth doe speak thereof?

Answer.

It is thus written by the beloved Disciple of Jesus Christ, *Behold, he cometh with clouds, & every eye shall see him, & they also that pierced him, and all kindreds of the earth, shall waile because of him, even so Amen, Rev. 1. 7. Behold he cometh, so Rev. 11. 14, &c. Rev. 22. 7.* And as the Lord himself also before this, speaking to his Disciples of the same day of his coming, saith, *Then shall all the Tribes of the Earth mourne, and they shall see the Son of man coming in the clouds of Heaven with power and great glory, &c. Matth. 24. 30.* And againe, where *John* saith, *And I beheld when he had opened the sixth seale, and loe, there was a great earth-quake, and the Sun became black as sackcloth of*
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haire, and the moone became as bloud, and the stars of Heaven fell unto the earth, as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the Heaven departed as a Scrole when it is roled together. And every Mountaine and Island were moved out of their places, (according to Isa. 34. 4, 5, 6, 7, 8. and Matth. 24. 29. and Joel 2. 3.) And then saith, And the Kings of the earth, and the great men, and the rich men, and the Chiefe Captaines, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the Rocks of the mountaines, and said to the Mountaines and Rocks fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who shall be able to stand, Rev. 6. 12, 13. 14, 15, 16, 17. So terrible will the coming of the Lord be to all the wicked and ungodly people of the world, high or low, great and small, rich and poore, of what tribe or kindred forever.

49. Question.

How will it be to the other sort of people (Gods chosen and faithfull) what will be done to them when the Lord so cometh, and what will be their case ?

Answer.

When the Lord Jesus Christ shall so come in his Glory, with all his holy Angels, as he will in that day and houre which God the father knoweth, it will be a joyfull coming unto them that are his chosen and faithful, and no such terror to them, wheresoever they are, and whither dead or alive, the Lord Jesus Christ will send his Angels (as he hath said) with a great sound of a Trumpet, (which will be heard throughout all the world) at the voice or sound whereof, all that are in the graves shall arise and come forth ; and they (his Angels) shall gather his Elect together from the four winds, from one end of Heaven to the other, and take them up and bring them to meet the Lord in the Aire, as it is written *Matth. 24. 31. 1 Cor. 15. 51, 52. 1 Thess. 4. 15, 16, 17.*

50. Question.

*What shall be done then?**Answer.*

Then shall Christ sit in the Throne of his Glory, and before him shall all Nations be gathered, visibly and truly; and he will seperate his Elect (the chosen and faithfull) from the other sort, as a Shepheard doth his Sheepe from the Goates ; and he will set his faithfull at his right hand, and the other sort shall be at his left. Then will the King (even Jesus Christ) say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the World : For I was an hungred, and ye gave me meat : and I was a thirſt, and ye gave me drink : I was a stranger, and ye tooke me in : Naked, and ye cloathed me : I was sick, and ye visited me : I was in Prison, and ye came unto me : Then shall the righteous answer him, saying Lord, When saw we thee an hungred, and fed thee ? or thirſty, and gave thee drinke ? when saw we thee a stranger, and took thee in ? or naked, and cloathed thee ? or when
saw,

saw we thee sick, or in prison, and visited thee? And the King shall answer and say unto them, Verily, I say unto you in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on his left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye tooke me not in: naked, and ye cloathed me not: sick and in prison, and ye visited me not: Then shall they also answer him, saying, Lord, When saw we thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall goe away into everlasting punishment, and the righteous into life eternall.

51. Question.

What will there be done yet more in this great and last day?

Answer.

Answer.

Now will Christ deliver up the Kingdome to God (even the Father) the Kingdome wherein he had reigned with him at his right hand, more then 1600 yeares, as *David* had testified of him, saying, *The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies, thy footstoole, Psal. 110. Then cometh the end* (saith the Apostle) *When he shall have delivered up the Kingdome to God* (even the Father) *when he shall have put down all rule, all authority, and power, for he must reigne* (saith he) *till all enemies are put under his feet, the last enemy that shall be destroyed, is death, &c. 1 Cor. 15. 24, 25, 26.* So that now the last enemy that is to be destroy'd (Death) as concerning the just, being swallowed up in victory, and Christ being sitting in the Throne of his glory, and the sentence of Judgment passed, here endeth this present evill world, and here beginneth the world to come, which is to be in subjection unto Christ, as it is written, *Heb. 2. 5, 6, 7, 8.*

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6,7,8. Now will God create new Heavens, and a new Earth, and make all things new, and free from all corruption and iniquity, *whatsoever is corrupt must dye*, and all iniquity must stop her mouth for ever, holinesse and righteousness, incorruption and immortality shall dwell and remain therein for ever more, world without end, as it is written *Isa. 65. 17. 4 Esdr. 7. 31. 43, 44. Psal. 107.*

52. Question.

What will there be more done now in the beginning of this new world, which is to be in subjection unto Christ?

Answer.

Now Christ being set in the Throne of his Glory, upon the Holy Hill of Sion, according to the word of God, *Psal. 2. Yet have I set my King upon my Holy Hill of Sion*, and as the Angel Gabriel said to Mary his Mother, *Luke 1. He shall be great, and shall be called the Son of the Highest, and God shall give unto him, the Throne of his Father David, and he shall reigne over the house of Jacob for ever, and of his Kingdome there shall*

shall be no end, God will give unto him the Heathen for his inheritance, and the utmost ends of the earth for his possession, he shall rule them with a rod of iron, and bruise them in pieces like a Potters vessel; his Dominion shall be from Sea to Sea, and from the River to the end of Lands, They that dwell in the Wildernes shall bow before him, and the enemy shall lick the dust; All Kings shall fall down before him, all Nations shall serve him, as it is written, Psal. 2. And now also will that great Marriage supper of the Lambe be, of which John saith, And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mighty thundrings, saying, Alleluja, for the Lord God Omnipotent reigneth, let us be glad and rejoyce, and give honour to him, for the marriage of the Lambe is come, and his Wife hath made her selfe ready: And to her was granted that she should be arrayed in fine linnen, clean and white, for the fine linnen is the righteousnessse of Saints: And he saith unto me, write, blessed are they that are called

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to the marriage supper of the Lambe, and he said unto me, these are the true sayings of God, Rev. 19. 6, 7, 8. 9.

53. Question.

Now seeing it is so that all the whole number of Saints that ever were or shall be to the end, is the Bride which shall be so exceedingly glorious, in that day of the marriage of the Lambe, we desire to understand truly, how, and in what manner the resurrection and change of their bodies shall be at the last day?

Answer.

*The Apostle Paul doth plainly declare how; 1 Cor. 15. where he saith concerning the Resurrection of the body; it is sown in corruption, it is raised in incorruption; It is sown in dishonour, it is raised in glory; It is sown in weaknesse, it is raised in power; It is sown a naturall body, it is raised a spirituall body; There is a naturall body (saith he) and there is a spiritual body. And so it is written, The first man Adam was of the earth, earthy, the second Adam was the Lord from heaven: as is the earthy, such are they that are earthy,
and*

and as is the heavenly, such are they that are Heavenly: And as we have born the image of the earthly, so shall we bear the Image of the heavenly, Now this I say brethren, that flesh and blood cannot inherit the Kingdome of God, neither shall corruption inherit incorruption; Behold I shew you a Mystery, we shall not all sleepe, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpe, for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortall must put on immortality. So when this corruptible shall have put on incorruption, and this mortall shall have put on immortality, Then shall be fulfilled the saying that is written, Death is swallowed up in Victory. O Death where is thy sting; O Grave where is thy Victory, the sting of Death is sin, and the strength of sin is the law, But thanks be to God which giveth us the Victory through our Lord Jesus Christ.

54. Question.

Shall not the Saints have the very same

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same body that now they have, which was made of earth, the same naturall body of flesh and blood, which they received from their naturall parents, because the Apostle saith, that flesh and blood cannot inherit the Kingdome of God, nor corruption incorruption?

Answer.

Nay they must differ in all those respects which the Apostle speaketh of; They must be so changed as he saith, From corruption to incorruption, from dishonour to glory, from weaknesse to power, from a naturall body to be a spirituall body, from earthy to be heavenly, from being mortall to be immortal, and so as it may be truly said, that flesh and blood cannot inherit the Kingdome of God. And as he saith againe; For we know that if our earthly house of this Tabernacle were dissolved we have a building of God, a house not made with hands, eternall in the Heavens, for in this we groan earnestly, desiring to be cloathed upon with our house which is from Heaven, 2. Cor. 5. 1, 2.

And againe, For our conversation is in Heaven,

Heaven, from whence we looke for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, Phil. 3. 20, 21. And as Christ himselfe said to those Saduces, who beleevved not the resurrection of the body (supposing then, that there must be marrying wives, and getting Children againe) The Children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the Resurrection from the dead, neither marry nor are given in marriage, neither can they dye any more, but they are equall unto the Angels, and are the Children of God, being the children of the Resurrection, Luke 20. 34, 35, 36. So that great will be the difference between the estate of this world and that which is to come; There will be no more encrease of mankinde; Those carnall desires will be destroyed, and so will bellies and meats also, as they are earthy and corrupt: And Death, and the sting of Death which is sinne, will then be destroyed.

55. Question.

How is it then, that some people among us doe say and teach, that every man hath a seed of holinesse, and a light in him, which they say is Christ, whereby they may attaine to the resurrection from the dead, and to the perfection of holinesse, and to all those things which the Apostle speaketh of (in 1 Cor. 15.) now in this present life and world, and to be themselves God and Christ, and that they ought every one to beleieve, and waite for a working within them by that seed and light, to the same end and purpose.

Ansutr.

This is a meere invention of the Devill to deceive the people in these latter times of the world; There is no such seed or light in any man, that can bring him to such a height of holinesse here in this life, or that can raise him up to such a perfection or greatnesse, as they so boldly speake of. And whosoever giveth eare to their sayings, doth lay his heart open for the Devill to enter into it, to possesse him with his evill spirits, to delude him with

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some apprehensions of high things to bring him to destruction, as he did our poore mother *Eve*, and would have done Christ himselfe : It is true, There is a seed indeed in every mans heart, a graine, that was first of all sowed by that old Serpent in the heart of *Adam* and *Eve*, which hath increased abundantly from that time to this day, and doth still, as it is written ; *For the grain of evill seed hath been sowed in the heart of Adam from the beginning, and how much ungodlinesse hath it brought up unto this time, and how much shall it bring forth untill the time of threshing come, &c.* 4 *Esd.* 4. 30, 31, 32. And as he saith againe ; *But now the manners of men that are created in this world that is made, are corrupted by a perpetuall seed, and by a Law which is unsearchable,* 4 *Esd.* 9. 10. And as the Apostle *Paul* saith, *Wherefore as by one man sin entred into the world, and death by sin ; and so death passed upon all men for that all have sinned,* *Rom.* 5. 12, 13, 14. This kind of seed which entred first into the world by *Adams* offence
(in

(in eating of the fruit of that Tree which God forbade him to eate of or touch) This sin of his, with the knowledge of good and evill which he got thereby (it being the law that *Esdras* speakes of) and which *Paul* therefore calleth *The Law of sinne and of Death*; Rom. 8. 3. If this be the seed they speak of, then death is the effect thereof, as they may read and see.

56. Question.

Is there not a light which Adam and Eve were lighted with, by the word of God which created them, and which every man hath that cometh into the world? as it is written, Joh. 1.

Answer.

There is a light wherewith *Adam* and *Eve* were lighted by the word of God, when he created them; At which time God said unto them, *Be fruitfull and multiply. and replenish the earth,* Gen. 1. 28. This light was the light of reason and understanding, without which they could not have been capable of the Commandement of God, that forbid them to eate of that Tree

of knowledge of good and evill, nor of any temptation by the Serpent, nor of the knowledge of that holy and just Law of God, which commandeth all good, and forbiddeth all evill ; nor of a promise of grace, nor of life or death eternall more then a Beast ; But having that light of reason and understanding they were capable of all. This is that light that's naturall in every mans conscience, whereof the Apostle Paul speaketh, saying, *For when the Gentiles which have not the Law, doe by nature the things contayned in the Law, these having not the Law, are a Law unto themselves, Which sheweth the worke of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another, in the day when God shall judge the secrets of all men by Jesus Christ, Rom. 2. 14, 15, 16.*

57. Question.

Is not this light that true light spoke of, 1 John 9 ? *Answer.*

No, It is not ; This light of reason in nature, doth make man capable of under-

understanding, what that true light is when it is declared of God by his word spoken or written, or by his works; That was and is the true light which *John* the Baptist was sent of God to bear witness of, and to prepare his way, he *by whom the world was made*, as it is written, *John* 1. 3. 7, 8, 9, 10. Even *Jesus Christ* that was born of the *Virgin Mary*, that was put to death at *Jerusalem* upon a Crosse of wood, and rose againe from the dead the third day; In whose name repentance and remission of sins was, and is to be preached among all Nations; He that ascended into Heaven, and sitteth at the right hand of God, in the Throne of God, reigning with him, and shall come from thence at the last day, to judge the quick and the dead. He only is that true light, from whom and by whom all men have their naturall life and light of reason and understanding; And by whom also, and for whose sake, all those that repent and beleeve in him, do receive forgiveness of their sins, peace, love, and reconciliation

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liation with God, now in this present time, sealed in their hearts by the Spirit of God; And an assured hope of the Resurrection of their body, of life, of Joy and Glory everlasting in the world to come.

58. Question.

In what case then are they, that hold all perfection of holinesse, resurrection, salvation, and glory whatsoever to be fulfilled in them here in this present life and world? *Answer.*

Their case is worse then the Fowles of the Air, or the Fish of the Sea, or Beasts of the Earth, for they all when they dye are free from all sorrow and pain; but those people, though they neither hope, nor looke for any salvation, joy, or glory hereafter; yet that light of reason and understanding which they have in them, will be as a worme that dyeth not, biting upon their consciences for ever, if they repent not of this their great evill wherewith the Devil hath bewitched them, as it will be also on all the ungodly persons, that obey not the truth which

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which hath been declared unto them.

59. Question.

Is there not a resurrection, and a perfection that some people do attaine unto here in this life, and have the Seed of God remaining in them.

Answer.

There is a Resurrection and perfection that some people doe attaine unto here in this life ; And they are only those that receive *the true light Jesus Christ, that repent and beleeve in him ; That are borne of God, and renewed in the spirit of their mind ; Who minde heavenly things, and not earthly ; Who seeke those things that are above, and presse hard toward the marke for the prize of the high calling of God which is in Christ Jesus ;* even for that perfection, and resurrection, and change that shall be at the last day, spoken of by Paul, 1 Cor. 15. and Philip. 3. 20, 21. These people who are so born of God, so renewed, so heavenly minded, and doe presse so hard toward the marke for the prize &c. doth the Apostle in the next verse count perfect, saying,

Let us therefore as many as be perfect be thus minded, Philip. 3. 15. and in 1 Cor. 2. 6. We speake wisdom among them that are perfect, and they are said to be risen with Christ, Coloss. 2. 12. and 3. 1. And to have their part in the first resurrection, Rev. 20. 5, 6. and these have the Seed of God remaining in them. 60. Question.

How is it then that the Apostle John saith, Whosoever is born of God, doth not commit sin, for his Seed remaineth in him, and he cannot sin, because he is born of God? Answer.

Here we are to understand, that as this birth from above is not by the will or flesh of man, but by the power and Spirit of God; So that which is born of the Spirit, is not flesh and blood, but the Spirit and mind of man, as Christ saith, *That which is borne of the Spirit is Spirit, Joh. 3. 13.* So these words, *Whosoever is born of God, doth not commit sin, for his seed remaineth in him, nor can sin, because he is born of God; 1 Joh. 3. 9.* Must be understood of the Spirit and minde of him that is so born,
and

and not of the flesh; And therefore, The same Apostle *John* being himselfe (before he wrote this Epistle) a man born of God, and having the same Seed remaining in him; saith, *If we say that we have no sin, we deceive our selves, and the truth is not in us, &c.* Joh. 1. 8, 9. So *John* in his mind, his soule, having the Seed, the Spirit of God in him, did not therein commit sinne; And if he should (therefore) have said that he had no sin, he would have made himselfe a lier, and one that had not the truth in him, because he had sin dwelling in his flesh, as he saith, *If any man sin, we have an Advocate with the Father, &c.*

61. Question.

Doth not the Apostle Paul also declare these things very cleerly, speaking of himself, Rom. 7.

Answer.

Yea he doth, it being his own case also, where he saith, *I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; But how to performe that which is good,*

I find not, for the good that I would, I do not; but the evill which I would not, that I doe: Now If I doe that I would not, it is no more I that do it, but sin that dwelleth in me; I find then a Law, that when I would doe good, evill is present with me: For I delight in the Law of God, after the inward man; but I see another Law in my members, warring against the Law of my mind, and bringing me into Captivity to the Law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death; I thanke God through Jesus Christ our Lord. So then with my mind, I my selfe serve the Law of God, but in my flesh the Law of sin, Rom. 7. 18, 19, 20, 21, 22, 23, 24, 25. Here we may see plainly, what it was in *Paul* that sinned, or wherein sin dwelt; not in his inward man, his mind, his Spirit that was born of the Spirit of God, but the Law or power of sin that dwelt in his flesh, and bare rule in his members, which led his holy minde (not willingly) but as a Captive to sin; So that he was no more a servant to sin,

as in former times, but a true and faithful servant of God, loving and delighting in his Law, and covenant of grace in the Lord Jesus Christ, unto whom he giveth thanks, beleeving assuredly that he should be delivered by him, in that day of his coming in glory, as he said *Philip. 3. 20, 21.* And therefore he saith, *There is no condemnation to them which are in Christ Jesus, who walke not after the flesh, but after the Spirit, Rom. 8. 1.* And *Paul* before he wrote this Epistle, was a man born of God, and one that had the seed, the Spirit of God remaining in him, which no man ever had, or can have, but he that is born of God, from above of water and of the Spirit. Therefore whosoever shall teach or perswade that there is a Seed or light in every man that cometh into the world, that may or can bring him to that perfection & Resurrection from the dead, whereof the Apostle speaketh, *1 Cor. 15. Philip. 3. 11, 12, 13, 14, 20, 21. Heb. 6. 1. Heb. 11. 48.*) he is a lyer, he is a deceiver whatsoever he be, Priest of *Rome*, Preacher in *England*,

England, Familist, Ranter, Quaker, Bemenist or other. And whereas they say that the seed or light they speake of is God or Christ, they do blaspheme against God and Christ.

62. Question.

What is the cause or ground of this their error and evill sayings?

Answer.

It is the hardnesse of their unrepentant, and unbeleeving hearts, concerning the grace of God in and through the Lord Jesus Christ, his coming in the flesh, his death, resurrection, and ascension into heaven, and his coming from thence in the glory of God the Father to judge the quick and the dead, who shall then arise from the dead at the last day, as the Scriptures doe plainly declare; their unrepentance and unbelief of these things, is one chiefe cause and ground of their error and blasphemies. And their giving eare and beleeving those Philosophers of the Greeks and Romans, who beleeved not any of all those things concerning the Lord Jesus Christ, nor that there should be any Resurrection

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Resurrection of the body from the dead, but must cease in the earth for ever, from whence it came, and the soule or spirit of man (which one of them, *Pithagoras* by name saith) is either God, or the Spirit of God, and goe into God, and cease in him. So according to these Philosophers, doe the Familists, Ranters, Quakers, Be-menists beleieve, and teach; And what comfort or hope of any happinesse to come, is there in this doctrine; for a man to be and remaine eternally as he was before he came into the world, and who can tell what that was; It is true, Christ could say unto God his Father, *And now, O Father, glorifie thou me with thine own selfe, with the glory which I had with thee before the world was,* Joh. 17. But could or can any man else say so? take heed of pride and blasphemy, for some of them say plainly, that every man, yea every thing is God; And that whatsoever hath had a beginning, must have an end, and cease in God, and be God, and nothing remain but God; so doth

Bemen

Bemen speake, for faith he, *Before the time of this world, there was nothing but God from eternity, and after this world, there will be nothing but God in eternity,* in the 93. page of his booke, called the Threefold life of man, and H. N. in the 34 Chapter of his Joyfull message of the Kingdome, hath these words, *And through the hearty mercifullnesse of his love, wrought a great and wonderfull worke upon earth out of his holy heaven, and raised up me H. N. the least among all the holy ones of God, which lay altogether dead, without breath or life among the dead, from the death & made me alive through Christ, as also anoynted me with his godly being, Manned himself with me, and Godded me with him to a living Tabernacle, &c.* These are the words of H. N. whereby he doth plainly discover the pride and wickednesse of his heart, and blasphemy against God, and against Christ. Let all true christian people therefore take heed of giving eare to those spirits of witchery, lest they be deceived, and perrish for ever ; let them give eare unto

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unto the word of the Lord, & beleeve assuredly, that the Lord Jesus Christ is risen from the dead, and ascended into heaven, and is glorified with God the Father, at his right hand, and shall come from thence in the glory of God, with all his holy Angels, to Judge both the quick & the dead, & to reign for ever with all his Redeemed in the world to come, when God will make all things new, according as he hath promised, *Isa. 65, & 66. & 2 Pet. 3. & Rev. 21. & 22.*

Unto God the Father therefore (who hath so loved and chosen them) and to the Lord Jesus Christ (who hath so dearly bought them) be all honour and glory, power, praise, and thanksgiving for ever and ever, world without end, *Amen.*

Rev. 22. 14.

Blessed are they that doe his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.

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